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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY
THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY
AND ARYAN LITERATURE

Vol. XXV, 1936-37

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(*b*) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

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The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy and the exemplification in practice of those principles through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is *"similarity of aim, purpose and teaching,"* and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult
or sect, yet belongs to each and all."

Being in sympathy with the purposes of this Lodge as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

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A U M

The knowledge of the absolute Spirit, like the effulgence of the sun, or like heat in fire, is naught else than that absolute Essence itself.—SANKARACHARYA.

THEOSOPHY

Vol. XXV November, 1936 No. 1

SUBJECT FOR MEDITATION

THEOSOPHISTS one and all regard as a memorable landmark the launching of the Parent theosophical society at New York City on November 17, 1875. Readers of this magazine know that November is also its birthdate anniversary. Every life, every movement, every association, has its birth, its duration, its death, its return and retraversal of the "path of destiny" made by itself and for itself. But this journey of the Soul and of souls is no mechanical revolution, it is a path of progression even in its seeming retrogressions. Hence, though it is possible to reproduce facts and factors, the Soul deals with them at each recurrence from an altered point of view.

All men are participants in and beneficiaries of the past. Equally their inheritance saddles them with the liabilities and responsibilities of the life-ledger of the race and of the individual. Their own entries increase or decrease the net worth of the civilization, the enterprise which forms the substratum of their activities, the undercurrent of meditation which generates and energizes the visible spectrum of their conduct.

November, then, is an auspicious and inceptive occasion, because a natural cyclic period in the life-span of the Theosophical Movement from 1875 to 1975. It should therefore bring to each sincere Theosophist some degree of introspection as well as of survey of externalities. Taking the latter first, H. P. Blavatsky remarks (*Secret Doctrine* I, 39-40):

> "Maya or illusion is an element which enters into all finite things, . . . Whatever reality things possess must be looked for in them before or after they have passed like a flash through the material world."

The present, like any and every anniversary, may thus assist every student to take that step in meditation in which remembered and forevisioned events are not merely limned and surveyed, but regarded in something approaching their true perspective. For the Past is "dead" in that it has already gone beyond the horizon of "the material world," and gone beyond recall. Likewise the Future, not yet born into this plane of action we call the Present, has as yet no lien upon us comparable either to the past or to the present. Thus we can view both past and future with a degree of detachment rarely possible in relation to the immediately existent. Doubtless it is this relatively impersonal sense of detachment which enables us to observe the past or to vision the future more accurately than the present.

The true psychology of the quoted statement from H. P. B. is evidenced universally among Theosophists by the simple reflection that whereas they are everywhere a house divided as to philosophy, as to facts, as to policies, all alike perceive that they should be imbued with one thought, one will, one feeling, devoted to one aim, one purpose, one teaching. All alike perceive that the Movement should have remained, should rebecome coherent, united, "one and inseparable."

Such consideration as this leads inward to the second stage of true meditation—that of self-introspection. Applying this to the theosophical arena of the present, each sincere student could then proceed to survey his own status and participation in the work of the Theosophical Movement, not merely as regards the past and present, but for the future.

From looking back and looking forward, which are but treads and risers in the endless spiral stair of Time, it is possible to perceive that time itself is but a term for the three aspects of Karma: the three worlds of effects—and so to pass to that which lies beyond: the world of causes. To achieve this is to have passed from "action" to "meditation"—from the plane of the creature to that of the creator. Thence, to the world of the Perceiver, the world of Souls, the transit is, in the language of the Teachers, "natural and easy."

Meditation in this sense is dealing with Self. It is the sine qua non condition precedent to what is called "direct perception" or true *clairvoyance*. All action begins and ends in thought, will and feeling, but these in turn begin and end in the "life-meditation" of the individual. That life-meditation itself is but the sense of Self and its accumulations and manifestations on every plane of being

and consciousness. Between Self-consciousness and Self-*knowledge* is the whole arc and sphere of Spiritual evolution. Every man has Self-consciousness, while every *Mahatma* has Self-knowledge. If one does not truly know himself, how can he know truly even the least and most ephemeral of the incidence and accidence of life?

"Regard earnestly all the life that surrounds you.
"Learn to look intelligently into the hearts of men.
"Regard most earnestly your own heart."

How many Theosophists do this even for five minutes by the town clock? Who does it timelessly; *i.e.,* continuously? Yet unless this is made an objective and a practice, it is clear that no one can be sure as to his own motives or those of others. No one would doubt that by the "heart" is meant the mainspring of action. The source of all action is motive, and motive is but the energic aspect or pole of the life-meditation.

In the *Mahabharata,* among the long chain of antecedent recitals leading up to the *Bhagavad-Gita,* it is narrated that Krishna, equally the friend of Kurus and Pandus, equally the adviser of Duryodhana and Arjuna, visited the former in the interest of "fraternization" between the warring factions and leaders of the same tribe and family. He counseled Duryodhana to meditate on his own share in past, present, and impending events and eventualities. Duryodhana is recorded as replying that he had already and repeatedly "minutely inspected" his conduct and had found "not one single fault in himself." Yet the Gita shows that Duryodhana was on the "wrong side," and that in the battle that ensued Krishna rode in the chariot of Arjuna, despite the human doubts and mistakes of the latter.

Commenting on the age-old warfare of the Soul and of souls, in the Theosophical Movement of all time and times, H. P. B. writes (*Secret Doctrine* II, 211):

> "Even the students of Occultism . . . find it difficult to draw a line of demarcation between the *Sodales* of the Right Path and those of the Left."

There are, beyond all question, sincere students of Theosophy and Occultism in every existing theosophical and similar society and association, and equally outside them all. There are "true Theosophists," as H.P.B. called them, in every race, creed, sect, organization—including men and women who perhaps have never even heard the word Theosophy. What makes them Theosophists? Is it what they profess, the associations in which they find themselves —or is it something in their "heart"?

Long ago, almost with her last breath, H. P. B. stated that "Theosophy pure and simple has still a severe battle to fight for recognition." This is today as true among Theosophists themselves as among men who give their nominal or divided allegiance to other systems of thought and conduct. No more than other men do Theosophists intentionally go astray or mislead their fellows. But not less than others, Theosophists "find it difficult to draw a line of demarcation" between the Right Path and the Left, between true and false—in themselves and in others.

But Theosophists, under Karma, have a guidance and a means of Self-knowledge lacking to others. If they do not make use of their Karmic heritage, if they neglect it, misuse it, betray it, dark indeed is their future and that of the civilization in which they are perforce either Duryodhanas or Arjunas. With her dying breath H. P. B. adjured us all:

> "Be Theosophists, work for Theosophy! Theosophy first and Theosophy last; for its *practical* realization alone can save the Western world from that selfish and unbrotherly feeling that now divides race from race, one nation from the other; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done. In your hands, brothers, is placed in trust the welfare of the coming century: and great as is the trust, so great is also the responsibility."

The real Theosophical Society is not to be looked for in this or that organization—nor ever was. It is composed of "all true Theosophists, in every country and of every race." If these do but meditate, do but act, *in concert* wherever and however situated, who can doubt the glorious forevision with which H. P. B. closes her *Key to Theosophy:* "Tell me, I say, if I go too far in asserting that earth will be a heaven in the twenty-first century in comparison with what it is now!"

GREAT THEOSOPHISTS

ALEXANDRIA AND HER SCHOOLS

THE little island of Samothrace in the Aegean Sea, today barren and sterile, was once the home of great Adepts, and the site of the oldest Mysteries known to Western history. These Mysteries originated in the night of time, thousands of years before the historical period. In them was taught, by dramatic representation, the whole story of cosmic evolution. Physical science, medicine and the laws of music were taught in the same manner. The nature of the human spirit, its relation to the body, and the method by which it could be purified and restored to its rightful position as Sovereign Lord of the body were all explained to the candidates for initiation and incorporated into philosophical and ethical doctrines. The Mysteries, therefore, were highly religious, scientific and philosophical in their nature, as well as being beneficent as a school of ethics. But, four hundred years before the Christian era, the Mysteries had already begun to decay. Materialistic ideas were slowly undermining the spiritual teachings, priestly speculations were being substituted for the real *Gnosis,* and the Adepts who had been the heads of the different Mystery Schools were gradually withdrawing into the more remote parts of the earth.

The death-knell of the Mystery School of Samothrace was first sounded by the Karma of a young novice, Olympias, the orphan daughter of the late King Neoptolemus. Mystic by nature, she was a special devotee of Zeus-Ammon, the Egyptian-Greek representation of the "ever-concealed Deity," whose garment was Aether—the luminiferous substance which pervades the entire universe.

In the year 357 B.C., Philip, the young King of Macedonia, paid a visit to the island of Samothrace, then only a day's sail from the mainland. Whether this visit was prompted by some mystical strain in Philip's blood, or whether it had been made necessary by a vow taken in his youth which called for a return to the island, it, at any rate, sealed his own fate, and also the fate of the world for many centuries. There he met Olympias, who became his wife and the mother of Alexander the Great.

The legend runs that on the night before her wedding, Olympias dreamed that a thunderbolt had entered her side, and that the god Ammon, under the guise of a *Serpent,* had become the father of

her child. During his whole life, and for centuries after his death, Alexander was considered as the son of Ammon. He accepted the fact of his divine paternity and dreamed, even as a youth, of the day when he would be able to visit the shrine of his "father" Ammon in the Siwa oasis in Egypt. It was this desire, rather than the political ambition with which he is generally credited, which eventually took Alexander to Egypt, and to this visit the city of Alexandria owes its existence.

The site that he chose for his city was situated on a long ribbon of land lying between the Mediterranean on the north and Lake Mereotis on the south. To the east lay the great delta of the Nile, and to the west the vast yellow desert where his "father" Ammon lay enshrined. In the year 331 B.C. he marked out the original walls of the city, tracing them with flour that was carried by his Macedonian veterans, and planned the city in the shape of a Cross, formed by the intersection of two grand boulevards.

Cut off by his early death from further participation in the building of the city, the task was left to his half-brother Ptolemy Soter, who, with the aid of his son Ptolemy Philadelphus, completed the work. By that time, Alexander's dream-city had become a living reality. It was now a giant Cross of Calvary, its four natural divisions housing some of the greatest intellects of the world. In future centuries it was destined to become a Cross of Calvary indeed, upon which the Wisdom-Religion was to be crucified, and its last great exponent of that day, the immortal Hypatia, torn limb from limb by the Christian mob.

The city of Alexandria is interesting to the Theosophical student, for there, just fifteen hundred years ago, existed the last great Theosophical School in history—the School which was begun by Ammonius Saccas, and ended with the death of Hypatia. It is quite possible, considering the fifteen hundred year cycle of reincarnation, that many Theosophists of the present day were members of that old School, and so, not difficult for many to see in imagination the city of Alexandria as it was in 193 A.D., the year in which Ammonius founded his School.

Let us turn back the centuries and visit together that ancient metropolis. There we may envision together a scene which perhaps will make vivid the time and life of Ammonius Saccas.

Ammonius has gone down to the docks to meet Lycias, a young Greek student who is arriving that morning from Athens. As he steps from the ship, Ammonius welcomes him with open arms.

AMMONIUS: "Greetings to thee, Lycias, my friend and future pupil! How glad I am to see thee! And how grateful for thy help! We will need all the strength we can procure for our future work, and thy clear eyes tell me that thou, at least, seest the seriousness of our undertaking!"

LYCIAS: "I do, Ammonius, and already thy city interests me. What a babel of tongues on these docks! And sailors from every land on earth!"

AMMONIUS: "Thou hast chosen an interesting place to make thy entry into our city, friend Lycias. Perhaps the Harbor of Happy Return, through which thy ship came to this, its place of anchor, may have an inner meaning. Perhaps thou, my friend, art one of the old workers in this cause, and thine entry into the city of Alexandria marks a Happy Return to work already started in other lives. Look well at these docks before we leave them. Here I worked as a corn-porter when I was but a lad. Now people call me Ammonius *Saccas,* or Ammonius the *sack-carrier.* These docks are in the Egyptian quarter of our city, that quarter which is known as Rhakotis. Come, let us hasten from this noisy place. There are many interesting things that I would show thee!"

And so Ammonius and Lycias cross the Egyptian quarter of the city, soon ascending the rocky hill to the south, upon which is built the great Serapion. It consists of a vast group of buildings centered around the great Temple of Serapis. The Egyptian architecture of the place interests the young Athenian, for it is quite different from the Greek style to which he is accustomed. It is a great fort-like place, gloomy and severe, which they approach by a long flight of steps, bordered with innumerable Sphinxes.

LYCIAS: "What a magnificent place, Ammonius! The Capitol at Athens does not surpass it in grandeur! May we enter the Temple?"

AMMONIUS: "We may. And as we go through, I will tell thee something of a countryman of thine, Apollonius of Tyana, who taught in this Temple a little over a hundred years ago. It was here that the Emperor Vespasian first met him. On the day that Vespasian arrived in Alexandria, the whole city came down to the docks to greet him. He looked in vain for a sight of Apollonius, but Damis informed him that Apollonius was busy teaching in the Temple. Vespasian, brushing aside those who had come to pay him honor, hastened to the Temple, and after a short conversation with Apollonius, made him his friend and counsellor."

LYCIAS: "Has Apollonius' work prospered in Egypt, Ammonius? I hear from Rome that Justin is trying to belittle it."

AMMONIUS: "That is true. The Christians are making a sad mistake by claiming that their religion is unique, when all the world knows otherwise. Here in Alexandria, Basilides and Valentinus have been working for years trying to prove that Jesus' teachings are but re-statements of the ancient doctrines. But, as thou knowest, their work is being undermined by Justin and Irenaeus, who seem to have forgotten that Jesus himself was a student of the ancient Gnostic doctrines and that his purpose, therefore, was to bring them to light again. Why do not the Christians realize that *all* religions have sprung from a common source? That is our work, friend Lycias, and we will need all the help that thou canst render!"

By this time the two friends have descended the hill of the Serapion and are walking along the great Street of Canopus. The young Greek is astonished at the cosmopolitan character of the city. He sees many of his own countrymen, haughty and supercilious in their manner. Roman magistrates and military men greet one another, and Roman legionaries are busily patrolling the streets. They see a few Persians in the crowd, and some golden-brown people from far-off India. They see black Ethiopians, and many sunbrowned Arabs and native Egyptians. A procession of nuns passes. These belong to the Temple of Ceres. "Keep your eyes on the ground!" the white-robed priestesses cry. They pass a group of Essenes, and stop for a moment to greet an elderly man whose calm, peaceful gaze rests quietly upon the young Greek.

LYCIAS: "There are so many Jews in thy city, Ammonius! One sees not so many in Rome and Athens together!"

AMMONIUS: "The Jews have always been welcome in Alexandria, my son. Thousands of them were invited to settle here by the first two Ptolemies. There is a great College of Rabbis in the City, and on the hills to the south there dwells a group of Esotericists, known as the *Therapeutae*. The man I just greeted belongs to that order."

LYCIAS: "Dost thou expect any help from the Jews, Ammonius?"

AMMONIUS: "Indeed we do, friend Lycias. There are many Jews who have already helped pave the way for our work. Dost know what Aristobulus did? Over two hundred years ago he showed the relationship between the ethics of Aristotle and the Laws of Moses. Dost thou know that great book, *The Wisdom of Solo-*

mon? Here another attempt was made to reconcile the philosophy of Plato with the Hebrew Scriptures. Surely thou knowest the work of Philo Judaeus, who sought to reconcile the Pentateuch with the Platonic and Pythagorean philosophy. And only last century Josephus, the friend of Vespasian, tried to prove that the Essenes of Carmel were identical with our own *Therapeutae*. The work done by these eminent Jews was and is important. But it is not enough. Our task is to prove the common source of *all* religions, and to do that we must go back, as Apollonius did, to the ancient East."

LYCIAS: "Look yonder, Ammonius! Why are those men screaming in such a fashion?"

AMMONIUS: "That, my friend, is the Temple of Neptune, now used as the Corn-Exchange. Those men who are screaming so boisterously are the speculators. Perhaps the price of corn has gone up today!"

LYCIAS: "I see that Alexandria is not completely absorbed by philosophy, Ammonius!"

AMMONIUS: "By no means, friend Lycias. Alexandria is a pleasure-loving city, passionately fond of the theatre and the horse-races. Come, we are already at the eastern gate. Let us pass through, and I will show thee the Hippodrome and some of the gay restaurants of Eleusis."

And so they pass through the gate into the sun-baked plain where rich and fashionable Alexandria seeks its pleasures. The air is filled with the sound of rollicking songs, bits of venomous gossip and frivolous talk.

AMMONIUS: "This is one side of Alexandria, friend Lycias. Hearest thou those silly songs? Every time a statesman comes to office, or a new Emperor ascends the throne, the young wags of the city give him a nickname and immortalize it in a popular song. Thou must have heard them even in Athens, for such things travel fast! But come, let us not waste our time here. It is not from this class of people that our School will draw its students. Let us go back into the Museum gardens, and I will tell thee the history of that famous place."

Wending their way back through the Street of Canopus, the two friends finally reach the great square where the two broad avenues intersect. Taking the street leading to the right, they find themselves in the aristocratic quarter of the city. The young Athenian is amazed at the beauty of the Royal Palace, from which a broad flight of steps leads down to the clear azure waters below. The

Palace gardens are colorful echoes of Greece, filled with the same daisies, poppies, iris and asphodel that bloom upon the hills around Athens. Overlooking the Harbor stands a magnificent series of buildings. There the Theatre, whose highest seats afford a view of the Island of Antirrhodos and the great galleys riding upon the blue waters in the shadow of the lighthouse of Pharos. In the center of the square are the tombs of the Ptolemies grouped around the Mausoleum of Alexander the Great. On the other side of the Street of Canopus is the Temple of Pan, and beyond that the Gymnasium with its long porticos. But the building which interests the young Greek most of all is the great Museum which had been, for hundreds of years, the cultural center of the world.

AMMONIUS: "Let us seat ourselves in the garden, Lycias, and I will tell thee something of the history of this place. The first Museum was commenced by Ptolemy the First and finished by his son Ptolemy Philadelphus. The first Ptolemy, like his half-brother Alexander the Great, had been a pupil of Aristotle, and was determined to continue the work begun by his master. He founded the Museum with three objects in view. First, he intended to collect the great literature of every country in the world for the Museum Library, which was called the Bruckion. Next, he determined to increase the store of existing knowledge through the efforts of Greek scholars. Finally, he resolved to diffuse that knowledge as widely as posible. His intention was to make Alexandria the most important cultural center in the world, and to draw to it all the foremost thinkers of the day.

"Orders were given to purchase at the King's expense all the manuscripts that could be found in every land. Letters were sent to all the reigning sovereigns, begging for the original works of their poets, scientists, historians, logicians and philosophers, and every captain who entered the port of Alexandria was commissioned to bring them back. In this way Alexandria became the owner of some of the most ancient Greek manuscripts: the works of Homer, Hesiod, Plato and Pythagoras, of Aeschylus, Sophocles and Euripides. Aristotle's own library was soon resting in the Bruckion. But Greece was not the only country called upon to feed the Museum. Many manuscripts were brought from India and Persia, and some rare Chaldean works found their way into the Bruckion. The second Ptolemy procured a copy of the Pentateuch, and the Greek translation of that work, known as the *Septuagint*, dates from that period.

"But the collecting of manuscripts was only part of Ptolemy's work. He maintained an army of scholars at the Museum, whose time was spent in studying and translating these ancient texts into Greek. And in addition to these, the Museum supported a staff of lecturers, whose classes were filled with students from every part of the world.

"The Bruckion at one time contained so many scrolls that it became necessary to establish another Library in the Serapion which we visited today. In those days the Bruckion contained 400,000 volumes and the Serapion 300,000. But later the Bruckion itself housed at least 700,000 scrolls."

LYCIAS: "May we enter the Library, Ammonius? I fain would see those ancient scrolls!"

AMMONIUS: "Alas, my friend, that thou canst not do. For the great Library of the Bruckion came to an end in the days of Cleopatra. When Caesar's fleet was burning in the harbor, the Museum caught fire and the Bruckion was destroyed. But fortunately the priceless manuscripts were not entirely lost. For at that time the Bruckion was undergoing repairs, and one of the Librarians had taken a number of the most precious rolls to his own home, where they were safely stored away. Many of the other rolls were rescued by the Librarians, aided by a number of slaves, attached to the Museum. Fortunately one of the scribes in the Museum, a youth named Theodas, wrote out all the details of the rescue, and some day the scrolls may come to light again."

LYCIAS: "Tell me something about the great Schools of Alexandria, Ammonius! Even Rome and Athens are jealous of their supremacy!"

AMMONIUS: "Thou wilt remember my telling thee that Ptolemy the First was a pupil of Aristotle. The first School was founded to carry on the Aristotelian tradition. In that School the inductive method was used, which starts with particulars and rises to universals. In that way it was directly opposed to the method used by Plato, who started with universals and descended into particulars. This first School was also famous as an institute of Science. It was there, under Ptolemy the First, that Euclid founded his famous mathematical School and wrote his monumental works on Geometry. It was there that Archimedes laid his foundation for hydrostatics, discovered the theory of the lever and invented the Archimedian screw for raising the water of the Nile. The old scientists of Alexandria had correct ideas concerning the sphericity of the earth, its poles, axis, equator, arctic and antarctic circles. Ptolemy

himself was the author of a great mathematical work, *Syntaxis*. In that School Ctesibius invented a fire-engine and his pupil Hero a steam-engine. Water-clocks were used in the Serapion, and Julius Caeser called on one of our Alexandrian astronomers, Sosigenes, to help him formulate the Julian calendar. There were botanical and zoological gardens attached to the Museum, as well as a great chemical laboratory."

LYCIAS: "Thou hast spoken of the ancient scientists knowing of the sphericity of the earth. Dost know that the Christians are now teaching that the earth is flat?"

AMMONIUS: "So I have heard. And I have just received news that Tertullian is at this very minute condemning all our old philosophers to the eternal fire of the Christian Hell. But I have not entirely given up hope among the Christians. At this very moment there is an extraordinary young man who is head of the Catechitical School here in Alexandria. He is deeply interested in the philosophy of Plato. His name is Clement of Alexandria. Ah! There he is at this very moment! Greetings, Clement! I was just speaking of thee to our young friend who has only this morning arrived from Athens!"

CLEMENT: "Greetings to thee, Athenian! Hast thou come to our city to sit at the feet of Ammonius? Methinks he has something of value to offer thee. I wish that I, like thee, could spend all my time with him. But alas, I am a Christian priest, and dare not go too far afield in my search for knowledge!"

AMMONIUS: "Ah, Clement, my friend, thou hast already jeopardized thy safety! Take care that thou art not excommunicated for thy philosophical leanings!"

CLEMENT: "The trouble with me, friend Ammonius, is that I can find no beginning to the long line of Teachers which even thou admittest exists. Every science and philosophy must have had its teachers, and each teacher in his turn must have had *his* teacher. Where did it all begin?"

AMMONIUS: "Thy trouble, Clement, is in trying to find *two* lines of teachers, one connected with Christianity and the other with the old philosophies. We Theosophists have no such difficulty. We know who the Masters of Wisdom were and are. Beware, Clement, before it is too late, and thou art lost both to Christianity and to us!"

"But come, Lycias, the sun is getting low. We cannot tarry longer."

LYCIAS: "Thou hast spoken, Ammonius, of the philosophical and scientific Schools of thy great city. Has nothing been done along moral and ethical lines during the last four centuries?"

AMMONIUS: "Much. Thou knowest the School that Zeno founded in thine own city of Athens four hundred years ago. We have a School of Stoics in Alexandria at the present day. Their philosophy is a practical one, directed to the living of the every-day life. Their founder, Zeno, had many things in common with Aristotle, but the Stoics have definite statements concerning the three fundamental propositions which, as thou knowest, underlie all true systems of philosophy. They acknowledge the presence of an invisible Principle, or Divine Energy, which permeates Nature, and of which matter is but the passive agent. They do not acknowledge the idea of *chance,* but claim that everything is the effect of some unknown cause. They consider the soul of man as a spark of the vital principle which the ignorant call "God." At death, they say, the soul is not annihilated, but is merely absorbed into its original essence. Therefore they do not fear death, and show complete indifference toward pleasure and pain. They are materialists, if thou likest, but their great men, like Seneca, Epictetus and Marcus Aurelius, gave out moral precepts which any man could follow with good results."

LYCIAS: "And out of these different Schools, Ammonius, what wilt thou draw for thine own?"

AMMONIUS: "We will extract the truth from all of them, and discard whatever is false. We will be known as *Philalethians,* or lovers of Truth, and for us there will be *no religion higher than Truth.* We will not confine our study to the philosophies of Greece alone, but will draw upon every race, every country, every period of history for their spiritual, intellectual and moral contributions. In studying the different philosophies, we will use the method of analogy and correspondence, and try to understand the meaning of every ancient symbol. Our work will not be a continuation of the Aristotelian system. It will be based upon the ideals of Plato, and will be a resuscitation of the work of Pot-Amun, the Egyptian Priest who lived under the early Ptolemies and who taught the outlines of the Secret Wisdom-Religion to the uninitiated. Our philosophy will be based upon this same Wisdom-Religion, and will be known as *Theo-Sophia,* the 'wisdom of the Gods'."

ORIENTATION

PSYCHOLOGICALLY, or, we may say, from the *Soul* point of view, Life is a succession of mysteries which we meet, deal with more or less successfully, until another mystery, known to men as Death, ends the struggle for a time. As rational beings endowed with practical common sense for the performance of our daily tasks, we know that confusion would result were we to take up one duty, find it difficult or distasteful, and then go to another which seems to have pleasanter aspects. The business man who fails to keep his accounts up to date, who will not call on his customers because he prefers to sit in the office and dream, soon finds himself "out of business." Most human beings have learned this practical lesson of physical life. Circumstances and environment compel the learning.

For the man who believes that physical existence is all there is to life, this discussion might well end here. What is there more to say? But we have only to consider the truism that physical comfort and security do not of themselves bring happiness, to realize that there are other factors to be considered. There are our feelings in relation to the events of life. A moment's thought makes it clear that these are much more important than the events themselves. Countless men experience more or less the same circumstances every day, yet with feelings entirely different. And it is the feeling in regard to an event that determines whether we experience pleasure, pain, or in place of both of these, *learn something.* A pleasurable feeling tends to induce man to reproduce the conditions under which the feeling came, so that he may enjoy it again. Pain provokes an opposite action. The man who desires to learn from experience acts from an altogether different basis. In him there is an incarnation of the Buddhic principle wholly absent in the waking consciousness of other men. He is striving to solve the daily mysteries of life.

It is usually pain which brings home to us the fact that life and life's experiences *are* a mystery. This pain arises at our own misfortune, or from sight of the suffering of others, as was the case with Buddha. We may have been intellectually curious about the apparent injustices which appear on every hand, or about the wonders of nature, or anything for which human knowledge offers no clear explanation. But there is no inner compulsion behind such inquiry. Either we divorce our search from our own individual

experiences and become scientists of one kind or another, or we flit gaily from one titillation to another, without considering at all what the purpose of these experiences may be. Pain, however, *hurts*. It forces the question: What is my relation to all this, that pain should come to *me?* Then we begin to think. Too often a relief of one kind or another brings forgetfulness of the quest for knowledge. It is so easy when pain is gone, from us or from others whom we love, to start again the merry-go-round. But sometimes pain stirs a vast momentum of the Soul—it arouses the Will. Then life begins on a different basis. Let us see how far on the path of evolution such an one has come.

The development of the man of sensation is complete; in fact was done with eighteen million years ago, although some human beings seem hardly to have risen above this level even now. This was accomplished during the period of physical evolution, before the incarnation of the Manasa Putra. The man of feelings is now under the sway of the man of mind, for with his mind the perceiver has seen that feelings are but an instrument of perception. The mind acts under the direction of the Soul. The Soul, being knowledge, is the embodiment of the Self. Thus this man, having awakened to the perception of Self, is prepared to complete his psychic, his intellectual, and therefore his Soul evolution—for if there is to be any permanent growth of any of these instruments, it must be upon the basis of Self knowledge, however limited to begin with. Such a man enters into the task of *orientation.*

He begins by learning to regard the seemingly most insignificant events of life as having a deep occult significance. He knows that each experience holds a deep and mysterious meaning—contains, in fact, the key to the whole mystery of life, could he but see clearly the intricate and endless operation of law which brought it within the periphery of his consciousness. He recognizes that a single objective experience presents no more than a momentarily perceptible phase of *continuous* interrelations of force and form; that the real person or thing does not consist solely of what is seen at any particular moment, but is composed of the sum of all its various and changing conditions from its appearance in the material form to its disappearance from the earth. He learns that the concurrent lines of force which bring into being before his eyes the circumstances of life may be traced to their origin because the action of law may be known by calculation from cause to effect, and that this calculation is possible because the effect is wrapped up in and is not succeedent to the cause.

Thus the years, weeks, days, hours and moments unfold as a study in Karma. Such a man, and all others who seek to understand the mysteries of life have in Theosophy the texts for such study: the charts for their own orientation.

REASONS AND "REASONING"

Man is everywhere a reasoning being, but nowhere a reasonable being. Thus the most useful principle in our nature as incarnated entities is destructive as well as creative and preservative in its employment by us.

The Theosophist has to study well the principles in nature, for they are the principles of his own being. How shall we study them?

The only field of first-hand study is in one's own self. Next to that, the observation of the conduct of other beings of the same order, class or kingdom as ourself. Finally, the examination of the activities of any and every form of existence with which we are in contact.

Our bodies, our energies, our instincts, impulses, ideas, intuitions, memories, imaginations—all are material for the employment of reason. Every one has a "reason" for what he does or declines to do—and the assigned reason is always "good" at the moment, or we would not act at all. But often—very, very often—we learn by "dear experience" that our good reason was in fact a bad one—that is, insufficiently based rather than ineffectively employed. No matter how poor our "reason" for action or inaction, the principle is the same. Let us glance, then, at the basis or bases of human reasoning.

Nearly all our use of reason has a desire of some kind as its source and objective, and that desire is our own advantage or that of our family, tribe, sect or party. Can any such desire afford a sound basis for our reasoning? We have but to reflect that it necessarily sets every other man, family, tribe, sect, party, *in opposition* to our desire. His reason works against us as ours works against him. And so throughout all nature as known to us.

The "mystery name" given by Hypatia to Synesius was "the good of others." Is there not *good reason* indeed for the consistent, deliberate practice of altruism? The more one considers the subject, the more he will see for himself the sense, the reason in the three Objects of the Parent theosophical society, the reason for conduct based on the fundmental propositions of the Wisdom-Religion.

SCIENCE AND THE SECRET DOCTRINE

"LIFE" AND THE "ATOM"

> The radical unity of the ultimate essence of each constituent part of compounds in Nature — from Star to mineral Atom, from the highest Dhyan Chohan to the smallest infusoria, in the fullest acception of the term, and whether applied to the spiritual, intellectual, or physical worlds — this is the one fundamental law in Occult Science. —(*S. D.* I, 120).

"TWO theories are necessary to explain the universe and the atom," it is said[1] — one "a theory of relativity which," it is claimed, "explains admirably how the universe is constructed, how space and time should be conceived, how light and hurtling projectiles travel; and on the other hand, a quantum theory which," it is believed, "explains how light and heat and electricity are emitted by excited atoms and how electrons leap about within the atoms."

The fact is that these theories are no more than partial descriptions variously amplified and illustrated. They do not "explain" at all, for the simple reason that surface effects alone are dealt with, the underlying causes admittedly having eluded modern research. In nature the behavior of electrons and atoms are already reconciled with that of the stars; it is only in man's conceptions that any reconciliation need be made. The absolutely upside-down reasoning and false conclusions arrived at in speculations made from erroneous "scientific" imagination applied to fact, show the wrong basis and method of procedure. Separate the two — theories from the facts of observation — and approach the latter in the light of eternal truth that is Theosophy, and order may be seen to emerge out of what before was chaos.

There is relativity throughout the universe, but that does not throw out of court the absoluteness in which it inheres. There are quanta, relatively speaking, in all manifestation, but not as distinctly separate or dissociated elements from the rest or the whole of life. That applies as much to man as it does to the electron or the atom. Else why talk of space, time or motion at all in any way?

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[1] "*The Week in Science: Einstein's Latest Theory.* The Scientist offers a Method of Approach to Reconcile the Stars with the Behavior of Electrons in Atoms." The New York *Times,* July 7, 1935.

— or of unity either? — if these are mere intellectual abstractions with no particular or universal application!

> Dr. Einstein has made another attempt to formulate a theory which will embrace in a single comprehensive statement the wheelings of the stars, the speeding of light on its course, the attraction of the earth for falling bodies, the lustre of the diamond, the lightness of hydrogen and the millions of manifestations of matter. The quest of such a magic formula is as old as man.[2]

It is not two theories, nor a third, nor a hundred that are needed, but verily the three fundamental propositions of Theosophy, the *Stanzas* and their elucidation in *The Secret Doctrine* that "give an abstract formula which can be applied" — "to all evolution." It is said to have taken Dr. Einstein some fifteen years to arrive at the essential electro-magnetic nature of all phenomena. A tyro in Theosophy, having become acquainted with the fundamental principles and the nature of astral light and astral matter, "electric and magnetic in essence," as explained long before Dr. Einstein's so-called discovery, can learn it in as many weeks. "For twenty years physicists have been trying to break down this duality (relativity and quantum theories) to present us with a single all-inclusive theory." "Since stars are composed of atoms the need (?) of two theories is an indication that all is not well with physics. Whether he has succeeded in his quest Dr. Einstein does not know as yet. Ultimately the unification that he seeks must come."

The unification has ever existed in that accumulated Wisdom of the Ages which is the *Secret Doctrine* — not as a theory, but as a fundamental proposition. "The fundamental Law in that system, the central point from which all emerged, around and toward which all gravitates, and upon which is hung the philosophy of the rest, is the one homogeneous divine *Substance-Principle,* the one radical cause." This is not meant to decry any truths arrived at by the scientists; on the contrary, they are valuable aids to the cause of Truth; but simply to show by contrast that "Only those who realise how far Intuition soars above the tardy processes of ratiocinative thought can form the faintest conception of that absolute Wisdom which transcends the ideas of Time and Space." How much better to proceed, on the basis of the fundamental and eternal truths of Theosophy, to practical observation and experience.

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[2]Op. cit.

What is this new "Method of Approach to Reconcile the Stars with the Behavior of Electrons in Atoms" that is now offered as a new theory? From what does it come and to what does it lead? It may be well to consider these questions, to compare and contrast the findings of science with the teachings of the ancient Wisdom, to correct possible errors and arrive more nearly at the underlying truths. Referring again to the *Times'* exposition:[3]

> To understand the nature of the riddle we must consider some of the fundamentals of relativity. And so we begin with the conception of the "field."
>
> . . . Nothing material (?) comes out of the magnet. Yet it creates a sphere of influence — a field. . . .
>
> The earth has a gravitational field, just like this magnetic field. . . .
>
> Einstein gave us an entirely new conception of space — one utterly different from the kind we deal with when we measure a room. It is a space which a mass can bend more or less to suit its own shape. An impossibly (?) big body could theoretically wrap space around itself. The conception is one that cannot (?) be grasped if we persist in thinking of space in the accustomed way. Our space is absolute. Einstein's space is not. It is welded to time and to matter.
>
> Now it follows from this that space (?) must be curved. There can be no (?) straight lines anywhere. When a stone falls to the earth it follows one of the lines of space tension. It can no more help doing so than a ship can help tracing a curved path on the globular earth as it sails from New York to London. So with the planets. They cannot help traveling in curved paths around the earth; for the sun has warped space in such a way that the paths are differently marked out.
>
> With light it is the same. It travels like everything else, in a curved line. Also it has inertia and something resembling weight — a discovery made long before Einstein. Hence it is theoretically possible for an impossibly (?) large star to capture a ray of light and to wrap it around itself, or rather, to make it travel in a closed path around itself. . . .
>
> Gone is the old notion of force; gone is gravitation in the old sense. It is the field that is all important.
>
> Now all these different fields, while they have much in comcon, are not as yet demonstrably identical. That they have

[3]Op. cit.

> something in common is suggested by the similarity of the laws that apply to them.

Beginning with the conception of the "field" or "sphere of influence" as all important, science in this new theory makes a start in the middle of the third fundamental proposition of Theosophy, does not breathe a word as to any guiding intelligence within, bringing about this or that "in such a way," hesitatingly admits the second fundamental in a partial way as "similarity of laws," and leaves out altogether the unavoidable first fundamental proposition — the one absolute Principle in which all finite conceptions, fields, spheres of influence, relativity, quanta, universe, man and atoms included, inhere, live and move and have their being.

The Einstein theory is attractive because there are some grains of truth in it, but it can never in its present limited and distorted form satisfy either the conditions in nature as they are, nor the mind and heart of man. What scientists, philosophers and thinkers need to ponder deeply and profoundly regarding the concepts of Space is the teaching of *The Secret Doctrine* which shows that "Space is neither a 'limitless void,' nor a 'conditioned fulness,' *but both:* being, on the plane of absolute abstraction, the ever-incognisable Deity, which is void only to finite minds, and on that of *mayavic* perception, the Plenum, the absolute Container of all that is, whether manifested or unmanifested: it is therefore, that ABSOLUTE ALL."

This fundamental conception leads naturally to that of the duality which pervades the manifested universe — space in the abstract sense unconditioned infinite and eternal, and conditioned or limited space, or even spaces, *contained in* IT. Alone from the point of view of "the boundless fields of the Unknown" can one rightly contemplate the many and various "fields," be they electro-magnetic, light, space, motion or any other evolved by the conscious intelligences as their causative agents in the One Spirit or One Life. What is this warping, bending and wrapping of space other than manifestations in and of the plastic substance or essence pervading everything everywhere? Nothing material in the ordinary sense may appear to come from the magnet, yet it creates a sphere of influence — a field — and that is *something*. The earth is said to have "a gravitational field, just like this magnetic field." Then gravitational forces must be represented with polarity, so to speak, in that "sphere of influence" about the earth, planets, suns, stars, man or atom, since magnetic and electric fields show positive *and* negative polarity, forces of attraction *and* repulsion. Evidently, *everything* has a field,

and is one — with its own sphere of influence derived from its own essence — in turn derived from the one Over-Soul.

That a star should capture, so to speak, a ray of light and "wrap it around itself" or make it travel in a closed path around itself is a very ancient conception, however new to the moderns. The earth does just that to invisible electro-magnetic rays from the Sun, part of which circulate about the earth and show themselves in Auroral and other displays. Even sight was explained by the ancients in this way, as the power of the seer and eye to catch the light from an object. This is more a matter of vibration than of size. Thus ancient conceptions based on facts of observation and not on speculation, may be vindicated in modern sight. And all this is subject to eternal and immutable *law* inherent in the whole—all in all in the one absoluteness. The conception is unavoidable, else where does one land?

> To reconcile the stars above with the behavior of electrons in atoms a new conception of space is offered in the latest theory of Einstein. It is described as "a space of two identical sheets joined by many bridges."
>
> The conception is one that only (?) the mathematician can grasp. For this double space and these many bridges are purely symbolic. In fact, they are much like the bars and notes printed on a sheet of music. The music does not exist in nature (!). It comes into existence when it is played and thus acquires a fleeting reality.
>
> So with this new conception of Einstein's. The universe is only a grand hypothesis.[4]

The materialists may rejoice, and perhaps the Christian "Scientists" along with them. But that does not make a grievous error right. Does this symbolism stand for the various planes of being, none of which are identical save in ultimate essence, through which consciousness pierces up and down? That is the only sense in which it would have depth of meaning as an old analogy long used in Theosophy. To recognize relative Space on the one hand and deny its absoluteness on the other, is no more logical than to behold one face of a coin and deny the other. Naturally the conclusions from false premises would be just as erroneous. But once apprehend the fundamental absoluteness in which all relative, finite and conditioned being inheres, and the rest unfolds itself naturally. Music, like light, electricity, magnetism, heat or anything else, does exist in nature,

[4]Op. cit.

and it does come into manifested existence when it is played or produced, acquiring thereby a seeming fleeting reality out of and in the one Reality whence it sprang and whither it returns. "Space is neither a 'limitless void,' nor a 'conditioned fulness,' but both," as explained. Stars and electrons or atoms, Suns or planets, men and things and all the kingdoms — "the never ending stream of conditioned existence" — sprang from the one "Primeval Spirit." Into it they return — again re-emerge — and again return. Indeed, it is true.

> There is every reason to believe that when at last the macrocosm and the microcosm are embraced in one grand synthesizing formula we shall have to look upon the world with new eyes. Possibly this generation is not ripe for a different orientation in our conception of nature.[5]

They are so embraced in the Secret Doctrine of the ages, and every true student of it goes through just that experience of having "to look upon the world with new eyes," the "macrocosm and the microcosm embraced in one grand synthesizing formula" that is no mere mathematical abstraction, however mathematical it may be and is in fact, but also imbued with the spirit of eternal truth. As a most prominent writer and director in matters astronomical has admitted of the scientists as regards the destiny of stars: "but we do not yet know enough about the fundamental laws to work it out clearly."[6]

It is time that all true students take heart, that others may also learn of the fundamentals underlying "the grand panorama of the ever periodically recurring Law — impressed upon the plastic minds of the first races endowed with Consciousness by those who reflected the same from the Universal Mind."

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[5] Op. cit.

[6] "Impossible Planets" By Henry Norris Russell, *Scientific American*, July, 1935.

"THIS BODY, THEN, — "

MANY are body worshippers, others despise the body, and still others—alas, the most—confuse body, mind, and soul, believing Self to be a derivative from them. Thus Self is regarded as the creature of "circumstances," as an effect and not the cause.

In the West generally, men may be said to be devotees of the body. Few indeed think of Self as distinct from name, from form, from environment internal or external. Inevitably from this assumption arise the superstition of religions, the materialism of science, the moral doctrines of hedonism and individual irresponsibility. For if we have naught to do with our birth, with our framework of conditions physical, mental, moral, we instinctively or intuitively deny our share in the burdens of life and seek our own safety and aggrandizement. Having no past, prior to birth, no future subsequent to death, we are driven to the conclusion that flowered, then ripened, then rotted in the great Roman civilization: "While we live, let us live."

Theosophists should get to fundamentals in all directions and with all things—most of all with terms and forms—*namarupa,* as Patanjali and other ancient Aryan sages designate our obstacles to clear seeing. What, then, do *we* mean when we use the word "body"? Does our use of names and forms correspond with the values and uses which characterize the great teachers of all time in their employment of the same terms, their occupancy of the same forms as ourselves?

In the thirteenth chapter of the *Bhagavad-Gita* are preserved Krishna's remarks on Self, Name, and Form. Self is there given the name of Knower, name is identified with Knowledge, and body is characterized as the union of the Knower with the known, from which results the realization of the nature of both—Wisdom, or Self-knowledge. This puts the possession of a body, or instrument of action and experience, as the condition precedent to evolution of any kind: "Whenever anything, whether animate or inanimate, is produced, it is due to the union of the Knower with the body and the soul"—with "name" and "form." This is not the view of current religion, current science, current popular notions respecting "body, soul, and spirit." All alike are hazy, confused, contradictory, yet what are these three words but terms for the three fundamental factors in all existence?

Lest anyone should imagine these three as identities in themselves, actually *separate* one from the others, Krishna makes a statement which, if true, should bring some measure of "realization" to any mind that will reflect upon his words:

> "This body, then, is made up of the great elements—*Ahankara* (Self-consciousness in any or all its three forms), *Buddhi* (intellect or judgment, the 'realization' of Self so far achieved), the *unmanifest, invisible spirit* (the Knower in every form); . . "

What Theosophist meditates on the true nature of the "body" as having for its "component parts" or aspects, Spirit, Energy and Matter—the "great Elements" of all that "was, is, or ever shall be"?

Turning to another Teacher more cited in the West, Paul the Initiate, we find him saying in his first Epistle to the Corinthians:

> "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you. If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

Can any thoughtful man doubt that Paul and Krishna are expressing identical truths? That the only "difference" between them is one of "name and form"?

No single subject is more stressed by H. P. Blavatsky than that of the "fundamental identity" of Spirit and Matter, of "Primordial Substance and Divine Thought," of the indivisible unity of the Self of all, in all, as the real Being.

What more graphic, what more supernally true, than Krishna's impartation to Arjuna:

> "Here in my *body* now behold the whole universe animate and inanimate gathered here in one."

With his "natural eye" of human nature Arjuna could not see the Universe in himself, the microcosm of the great macrocosm. With the "divine eye" of Wisdom, or full Self-realization, Krishna arouses in his Disciple "the Vision of the Divine Form as including all Forms."

Shall we continue to regard and use our body as a mere "shrine of sensation"? Or shall we bear constantly in mind, "six are the Virtues that transform the body into the Tree of Knowledge"?

ON STEADINESS

(From *The Irish Theosophist,* July, 1896)

STEADINESS? Well, what of it? I have told you many times, but you have not listened. I will illustrate by your own actions.

You were told to write regularly at a certain time of day on a definite subject, and in a definite manner. What did you do? First you began as told, the next day it was ten minutes later than the time appointed. You had no definite subject, did not write with care. Then what happened? You did not get it correctly either in subject-matter, detail or appearance. The following day you began once more, the effort having to be made again as though never having been tried before. Writing is a small matter, you think, but it counts. This is lack of steadiness.

You were told by one who knows to be reserved to all, you agreed to this, stood the test for a few hours, perhaps a day, when suddenly you let all fly and forgot both the advice and the person advising. Steadiness? I think not.

My dear, of what use are you to be if you do not get hold of yourself at once. I cannot always be with you, nor can I always be telling you; each must learn to stand alone, each must carve these things out for himself. I had to do it, why not you?

Steadiness should be so much a part of your nature by this time that nothing could shake you. You are steady in devotion to the work, but that devotion will be of greater use only when you can apply it to the simpler affairs of life.

The person who is useful in this work is he who hears all, says little, but when having to speak says what is necessary, then stops.

Steadiness is that power gained where action is regulated by the power to stop. The special genius is not of value unless to that can be added evenness of purpose, calmness of action. This can be acquired by all who begin in the affairs of life, as I say.

When I told you to write I knew what would happen, for it is a law, that the first effort is the supreme effort. It is difficult to get the machine to act in accordance with the mind except by this supreme effort. You "have failed in the test," have you? Yes; well, what of that? You see thus the difficulty; you know now by that failure the effort necessary to success. Will you go on or stop?

Do you want to know the meaning now of steadiness? Your own experience in this has taught you. I cannot explain more. Let it sink in and you will know the meaning and need for steadiness.

YOUTH-COMPANIONS' FORUM

IN spite of the remarkable material progress of the West, poverty and want are still the all engrossing problems of the sociologist. And philanthropists admit that their attempts to help the sufferers more often than not end in failure. What is the reason for this paradox?

(*a*) From the time that the great heresy of Separateness tore asunder the hearts and minds of men, poverty and want have inevitably and persistently dominated humanity. Mankind struck a miserable bargain indeed when it traded the jewel of great price for its material counterpart.

It cuts the heart deep to see men, famished, beaten, walk the streets in search of something to eat in order to silence the pangs within their mortal frames. That such things can be, in the richest cities of the world, lends but greater depth to the statement, "The age is hard as iron and black as hell." The few take from the many with a right hand, powerful and long, giving back philanthropically with a puny left—too often posthumously, perhaps to purchase thereby admission through the "Golden Gates." The many out-vie each other in their attempts to gain as much as they can for themselves. And all in the sacred name of economic "security."

Sincere as some of the philanthropists undoubtedly are, their efforts must inevitably end in failure, or at best help but a few. Still worse, lacking the necessary wisdom, they may and often do work more harm than good. Theosophy would teach such that to attempt to dam the sea of want and poverty with gifts of money and the like is futile. Theosophy works with the world of Causes; the introduction of one good cause will nullify a multitude of bad effects.

> "To seek to achieve political reforms before we have effected a reform in *human nature, is like putting new wine into old bottles.* Make men feel and recognize in their innermost hearts what is their real, true duty to all men, and every old abuse of power, every iniquitous law in the natural policy based on human, social or political selfishness, will disappear of itself. Foolish is the gardener who seeks to weed his flower bed of poisonous plants by cutting them from the surface of the soil, instead of tearing them out by the roots. No lasting political reform can ever be achieved with the same selfish men at the head of affairs as of old."—H. P. BLAVATSKY.

What applies to political reform applies equally to social reform and for that matter to all reforms. What holds true concerning "the men at the head of affairs," applies equally to all men.

Money and the material comforts that go with it exert more influence as a personal God than does even the religious one, in the lives of men. The assumed theological Deity is prayed to and sought for only in times of need, whereas Mammon, the God of Money, is constantly in the minds and hearts of men. Unwittingly, the men at the head of affairs most often serve as the priests of Mammon, for by their success in accumulating wealth and power they influence the minds of the masses to attempt to do likewise. This is by no means a modern conception, as witness the words of Krishna, written in the Bhagavad Gita over 5000 years ago, ". . . . whatever is practised by the most excellent men, that is also practised by others. The world follows whatever example they set." It must be understood that "the most excellent men," refers to the men at the head of affairs who are considered "the most excellent" by the world at large.

How to overthrow the false idol of selfish comfort which separates man from man, rich from poor, is a problem every sincere student ought task himself with. By constant practice of the noble qualities exemplified so gloriously in the life and ethics of a Buddha, the hearts and minds of the race must sooner or later catch a spark from the flame that burns within us. Men will learn that we truly keep only that which we give to others.

To witness, to feel and to contemplate the suffering prevalent all about us, is to open our hearts to works of true charity and love; to open our minds to the great responsibility that lies with us who have the truth; to strengthen our Wills to the vow that we must "live for others."

(*b*) As stated in the question, we have progressed very much materially, but is this true progress? It is often true that the more wealth men have the more selfish they become. At the expense of those who are weaker than themselves they try to accumulate all they can for their own enjoyment. Some become blind worshippers of everything that is material, disregarding totally the other parts of their natures, and therefore, their more helpless fellows whom we call the "poor."

What kind of help do philanthropists usually give the poor? The natural answer is, food, clothing and money—the things apparently most needed. But this is like trying to fill a bucket with a

hole in the bottom—it is fruitless unless in the meantime we are helping the unfortunates to help themselves. It is the same old error of starting with particulars instead of universals.

Then there are the cases where the people are only happy, if we may call it that, amid squalor and misery. It seems that they have something to work out in that environment, and until the urge to better themselves comes from within all outside help is useless.

This does not mean that we should not extend help to those whom we contact, even though certain karmic causes have to be worked out by them. Who are we to judge what another's karma is? Rather we should acquire knowledge and use discrimination in all our helping. Here lies the great responsibility—to know who, when and how to help, for it is always much easier for people to give blindly, just for the sake of giving. This applies to every form of giving, from the highest knowledge down to the gift of money.

The nervous tension incident to modern life seems to increase day by day, with more and more mental sickness and often suicide as the result. Is there no breaking point, or can this go on indefinitely?

Often it is only extreme conditions that will arouse the lower man to thought of something better. Daily, we all know, the problem of "nerves" becomes more acute. A nervous breakdown often comes when the spring of tension breaks after the instrument has been driven too far. But, let us inquire, why is it driven—for what is the rush? Simply to find ever new playgrounds for the senses, whose pleasures lure on and on. The divine Ego has no personal object in life, no material objective, so there is a void in the person who tries to sink himself in the pleasures of the senses. This void increases, for all this chasing from novelty to novelty does not help the Ego. It scatters and wastes the energies of the higher self, which slowly withdraws, widening the gulf between the higher and lower man. Finally, only the shell of desires left, the empty void within becomes so great that it forces the distraught personality to insanity and frequently causes suicide.

Our statisticians have told us that if the number of insane continues to increase at the present rate, it will not be many years before the whole country will be "mad." But never before has a young country been snuffed out in such a way, and when we look back to the eternal principles of freedom and justice upon which this Republic was founded, it seems as though we are taking some medicine that is bitter, but strong to cure the thoughtlessness of our

pleasure-seeking nation. The nervously unbalanced and insane are so pitiful and in need of help that they demand our attention and sympathy. Tension and strain cannot go on indefinitely. Somewhere along the line something in the instrument of the Ego breaks. Unless the rising cycle of psychism and astral instability is counteracted by knowledge, and respect for the vehicles of the ego cultivated, insanity and disease, mental and otherwise, will continue.

What people want is security. They want to be "safe," and to know that the future is accounted for so that they need not worry. Knowing this, let us ask the question: Are we ever really secure on the physical plane? How could this be, in a state of constant change? If we would be truly secure we should look to that part of us which is changeless and unaffected.

When the need for relief is felt, as it is now, by so many people, it is a hopeful sign because then a revolutionary change may be wrought by the common consent of all. We experience pain and anxiety more than their opposites, chiefly because we have centered our attention on the lower part of our nature. In our inner nature we really *are* security, we are perfect peace; so if we turn our heart and thoughts to the highest, the imperishable portion of our being, we shall be secure and peaceful.

The idea of "caste" constantly recurs in the history of ancient nations, yet we find little indication of any such natural divisions in our present social organization. Do castes disappear as the race progresses?

We fail to perceive natural caste divisions in society today. We *remember* (by the testimony of history) that such divisions existed in the past. If Memory speaks true, what is the *cause* for the present absence of castes, as such? On the other hand, if our present cognition is correct, why should universal tradition speak false? Let us take up the first question first; being successful we will thus dispose of the second.

The initial step will be to establish the validity of our premise in terms of theosophical philosophy. In the fourth *Gita* Krishna states: "Mankind was created by me of four castes distinct in their principles and in their duties according to the natural divisions of the actions and qualities."

In a footnote, Mr. Judge explains that the great castes of India are the Brahmin, the soldier, the merchant, and the servant. He comments that "Such division is plainly evident in every country, even when not named as such." Granting, then, that castes have

always existed, let us see why. It is curious that while we readily admit a *natural* "division of labor" everywhere present in the lower kingdoms—a "differentiation for purposes" within a single organism—we do not recognize that a race of men is also a biological unity and entity, that the evolution pursued by human beings takes place under the same natural law as that of minerals, plants and animals. We think that the distinctions we make among the members of society are without *natural* reality.

According to Theosophy evolution proceeds by the fulfillment of *Dharma,* or Duty. As man has a complex nature its full development requires a variety of duties. These duties must be taken up successively; thus there appear basic forms of duties. Human evolution requires teachers, hence the caste of Brahmins. Social organisms must have their rulers and generals—their field marshals who apply the precepts of the teachers. Mankind must be housed, clothed and provisioned; so there are merchants, the roots, conduits and leaves of the social plant. And as there are workers in every organism — single cells which perform specific duties — so also among men.

As long as there is differentiation there must be these various duties to fulfill. So long as there are bodies there will be the members of the body. Why, then, if castes are part of the eternal order of nature, does western sociology fail to recognize the natural divisions stated by Krishna?

This aspect of the question has an explanation in the *Ocean of Theosophy,* page 128. Nature, writes Mr. Judge, works "by the sure method of mixture, precipitation, and separation," and thus "brings about the greatest perfection." The reason for this is clearly evident from our own experience. The purpose of life is to learn, to make familiar the unfamiliar. In the morning the day stands before us an unknown quantity. We have to live it through —"mix" with it, so to say, to learn its lesson. At night we may review our experience, *precipitate* its values, *separate* the desirable from the undesirable and take to ourselves the *net* gain. Tomorrow it begins all over again.

A truly profitable day, we know, is one throughout which we maintain before our eyes this purpose. To the extent we lose sight of it, to that extent must we enter a debit to our account. To forget purpose brings on confusion. If, for example, we are moved by the desire for sensation instead of the desire to learn, the energy aspect of our organism assumes control over the intelligent aspect. This

is confusion of caste within a single man. Now, apply this idea to an entire race and what shall we see? Incarnations of desire enthroned in the seats of teachers and rulers, wise men cast down among merchants and servants.

The orderly succession of experience, the passage of egos from caste to caste has somewhere been interrupted. What can have caused this? Nothing other than a failure on the part of all to fulfill their true caste duties when the opportunity was presented. If the Brahmin *fails* to do his own work, or *cannot* do a Sudra's work, well and cheerfully, he cannot stay a Brahmin. It is upon the Brahmins and Kshatriyas that the greatest responsibility for caste confusion devolves. For, as Krishna instructs,

> ". . . whatever is practised by the most excellent of men, that is also practiced by others. The world follows whatever example they set. . . . the wise man, from the wish to bring the world to duty and benefit mankind, should perform his actions without motives of interest. He should not create confusion in the understandings of the ignorant, who are inclined to outward works, but by being himself engaged in action should cause them to act also."

The questioner might with profit read pages 377 and 378 of Vol. I of the *Secret Doctrine*. Here he will find set forth in full detail the social chaos which results from neglect of duty—in which we live and grace by the term "civilization."

But what will be the end of all this? Assuredly, after mixture comes precipitation, and then the winnowing out of the wheat from the chaff. In a brighter day than this, perhaps not so far off as some may think, the castes of old may once more appear, clear and well-defined, with each great division enriched and ennobled by the fire of the melting pot. Part of "confusion" is *fusion,* and beneath the witches' brew of Kali Yuga there must be gathering essences of the true castes of the future, a pure distillation wrought by this mighty interchange.

THE MULTIPLE SELF

THE *Voice of the Silence* affirms, "The self of matter and the SELF of Spirit can never meet." Yet Spirit-Matter is One, in the Absolute Source. When there is manifestation, it appears to be dual; opposites become perceptible; polarity arises. Yet the duality is impermanent, is non-*essential,* because the One Essence—Spirit-Matter or Spirit-Substance—everywhere present in the manifestation, still continues One—Unity is not destroyed. A universe in its very nature is a balance of opposites, a joining of poles.

According to the highest concept both these "Selfs" are illusive, because all manifestation is illusive. And *in* manifestation, neither the Self of Matter nor the Self of Spirit is alone an ultimate. Each is necessary to express and represent the Unit. Each proves by its inevitable conjunction with the other the entirety of the One. The equator of the earth—said by dictionaries to be an "imaginary line"—is a fusion of polarity. The very word equator, passing through the Latin *aequus,* equal, goes back to the Sanskrit *ekas,* one. An equation in mathematics is a statement of identity, the *unity* of *two* things.

In human experience there seems to be a self of matter, the radical opponent of the Self of Spirit. The source of this is really in a misunderstanding of Spirit-Substance. In human misconception the opposition or balance of Spirit-Substance seems to become a downright separation. Matter, too, in this mistaken concept, instead of being regarded as concrete embodiment of abstract Substance, is looked upon as degraded and degrading, as "the world, the flesh, and the devil."

Philosophically, this matter-self is an illusion of an illusion—doubly deceptive. For working purposes it is called the lower self, the false self, the personal. It is the prolific cause of error and misery. Men's thoughts and acts create the self of matter; they vitalize their misunderstanding, and thus men create and embody a mass of separations and conditions. This self of matter seems indeed real and permanent—but actually is real only in the sense that the man-creator of it has to dissolve it.

One recalls the two well known lines:

"O East is East and West is West,
And never the twain shall meet."

Possibly this statement also is often thought of as an aphorism, carrying the weightiness of truth. Yet some individuals in the East and some in the West are now destroying the falsity in the verse and are joining the East and the West in a true meeting. Says *The Secret Doctrine:* "Spirit and Matter are not to be regarded as independent realities, but as two facets or aspects of the Absolute." The "self" of matter and the "Self" of Spirit can never "meet"—because they are *relative,* not absolute. There could not be *two* Absolutes.

Groundwork of the Whole

In all things there lives and reigns an eternal law. To him whose mind, through disposition and faith, is filled, penetrated, and quickened with the necessity that this can not possibly be otherwise, as well as to him whose clear, calm mental vision beholds the inner in the outer and through the outer, and sees the outer proceeding with logical necessity from the essence of the inner, this law has been and is enounced with equal clearness and distinctness in nature (the exteral), in the spirit (the internal), and in life which unites the two. This all-controlling law is necessarily based on an all-pervading, energetic, living, self-conscious, and hence eternal Unity. This fact, as well as the Unity itself, is again vividly recognized, either through faith or through insight, with equal clearness and comprehensiveness; therefore, a quietly observant human mind, a thoughtful clear human intellect, has never failed, and will never fail, to recognize this Unity.

—Friedrich Froebel.

THE "FOUR ELEMENTS"

THE barrenness of scientific as well as theological imagination is perhaps nowhere more evidenced than in the failure to comprehend in any but the most concrete sense the language of the ancients. For untold ages tradition, scriptures, philosophers and magicians have transmitted the lore of the four elements, of the four planes of perception and action, the four kingdoms, the four steps in the ladder of being.

Out of these communications have been developed the countless religions, systems of thought, schools of science, the sects and dogmas of each. Some of these have submerged, others have buried "the soul of inspiration," so that to-day as in all the past even remotely known to us, we trust anything and everything except our own soul. Our means of communication, of which we are so proud, our diverse spoken and written languages, our telephones and telegraphs, our wireless and our radio —are not all these, in the language of Father Divine, "indeed wonderful"? So must likewise have been the tower of Babel to its builders, until here and there someone sensed that the net resultant was "the confusion of tongues."

Over against the picture of Babel is set the story of the feast of Pentecost as recited in the second chapter of the *Acts of the Apostles*. Theosophists, at least, might do worse than re-read these two tales, and ponder upon their various meanings. Applied to the world of human life as it is, who can doubt that we are victims of Babel-building rather than participants in any Pentecostal assemblage? And if we turn within ourselves, the two stories become one: all the "Apostles" were "filled with the Holy Ghost," and, alas, all "were confounded, because every man heard them speak in his own language." So hearing, it was inevitable that each should interpret and apply according to his own "language," not that of the "Holy Ghost," and proceed to build, each his own tower of Babel, which to him and to those who learned his language, became henceforth his "Tabernacle in the wilderness" of human life.

"Everything in nature has a meaning all its own." Gilbert and Sullivan spoke here in the universal or Mystery-language which we have for the most part forgotten, but which we must recall or re-learn if ever we are to understand that meaning. What is the "Mystery-language"? Interpreted in our several tongues this one and only "*cloven* tongue of fire" has a thousand significations, each

of which has in it some "element" of the Holy Ghost, but in by far the most part the "confusion" of ignorance and misunderstanding.

Error and ignorance in any degree and in any respect, soon lead one astray, so that he "wanders in the wilderness" indeed. "Cloven" means split into two or more parts, each capable of endless mitosis — self-reproduction through further divisions of the original. Thus the One Element becomes, or seems to become, the many.

We know much about the four elements in which we "live and move and have our being," but our knowledge of "earth, water, air, and fire" represents, not them, but our contact with them, our use of them, the partial understanding we have of their nature and "meaning." But a moment's consideration is needed to perceive that their language is that of the Holy Ghost itself, that of the Apostles themselves, that which all the Christs have recommended for our intercourse with nature and with each other.

> "But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil."—*Matthew* V, 37.

After we have read and considered the story of Babel and of Pentecost, we might with further profit re-read the Sermon on the Mount. In this, as in all other genuine Scripture, no matter in what tongue or time uttered, we might see that their "communication" is always that of "Yea, yea; Nay, nay." Our reading will profit us nothing if it does not arouse us to the realization of Karma, or "Law."

What is it that distinguishes what we so call, and that we then proceed to attempt to violate? We have many, very many, "communications" from one to an other, which, under Christ's statement, "come from evil." The evil does not come primarily from either him who proposes or from him who opposes any "communication" of any kind. From what, then? From the rooted notion that we can do or refrain from doing anything "with reservations."

All of us in our "communication" endeavor to commit as fully as possible the other man and at the same time to avoid committing ourselves. On whichever side manifested, all this is an attempt to evade the Law, whose "language" is ever Yea, yea, or Nay, nay. To essay to take any course with reservations, is literally to put one's self "between the upper and the nether millstone." All our "evil" comes from a compromise course of thought, speech, action. If a thing is worth doing at all, it is worth doing unreservedly — that is to say, with disregard of consequences to one's own self. "Unreservedly" means, then, with full acceptance in advance of whatever

the answer of the Law to our "communication." The personal, as the individual aspect of Karma is exactly to "be the Law unto one's self."

The "four elements of being, of action, exist on every plane of nature and in every man. Who thinks of the familiar "thought, will, and feeling" which determine our outward and inward conduct as three of the four Elements of the Spiritual world and the spiritual Man? And what is the fourth Element in nature and in ourselves, of which these three are but the manifested aspects? What else than what we call our character — that which we have made ourselves to be in a universe of limitless possibilities for both "good" and "evil."

And in the world intellectual or psychical, what are the "four elements"? We should think of our tendencies, our impulses, our habits as three of the elements of our every-day existence as human beings, and of what we call our reason as the fourth great Element of our constitution here in earthly bodies.

Coming directly to each man as he is, what are the four elements of our life, awake, asleep, or dreaming? What else than those three states themselves — not one of which is stable, dependable, productive of "clear-seeing." We are "ceaselessly *self*-deceived" while awake, as when dreaming, and, whatever the nature of our "deep sleep state," we have no consciousness of its content while awake or dreaming. Perhaps in the total mystery of deep sleep is the solution of the fourth great Element in human life, bcause the one great Element in all lives on all planes: Self-knowledge.

Return now, to the consideration of the "eight-fold division of my lower nature" as discoursed in the Seventh Chapter of the *Bhagavad-Gita* — and "earth, water, fire and air" can be seen to represent the four elements of objectivity, while "akasa, Manas, Buddhi and Ahnkara" symbolize the same four elements on the subjective side of nature and of man. All together constitute "knowledge" to be gained, but SELF is the *Knower* — the One Element that endures through all vicissitudes.

ON THE LOOKOUT

The Harvard Tercentenary

The organic part of any culture, society or civilization is its centers of learning, its universities. The maturation of these institutions proceeds apace with the intellectual evolution of the race. Their flowering at cyclic intervals marks the efflorescence of each successive period, and may legitimately be considered as the true expression of the cultural values of the period, in the best sense of this term. Harvard University, founded three hundred years ago by a Puritan minister, is this year signalizing its tercentenary by a convocation of the world's leading scholars and scientists—2,500 in all—for a vast symposium of modern thought in which will be represented all branches of human learning and investigation. The admirable purpose of this gathering is "to take stock of the present status of the human race and to ascertain, if possible, the best path of progress toward universal human welfare."

A Changed Attitude

It seems quite evident that the sounding of such a note of fundamental inquiry by so eminent an institution reflects the general trend of thinking by the influential minds of the race as a whole. It may even be indication of the prevailing direction of intellectual investigation for decades to come. Another theme of research, comparable but not similar, dominated the thought of the 19th century, which was an age of fact-finding and recording. However valuable a contribution this welter of information may have been, taking into consideration even the many laws of nature which were formulated by its Darwins, Tyndalls and Faradays, it was notably *not* a period of assimilation and evaluation. To the student of Theosophy, this is conclusively demonstrated in the reception given the *Secret Doctrine* by the intellectual world of that day. The very facts which scientists had given their lives to unearth were there placed in their true perspective in relation to the enduring problems of human life. For this reason, the *Secret Doctrine* was ignored by the scientists of that day. But with the prescience common to all great teachers, H. P. Blavatsky was clearly aware of this blindness, as is shown by a statement in the *Introductory* of her major work:

> . . . the rejection of these teachings may be expected, and must be accepted beforehand. No one styling himself a "scholar," in whatever department of exact science, will be permitted to regard these teachings seriously. They will be derided and rejected *a priori* in this century; but only in this one.

PARTIAL FULFILLMENT

We are now well along in the 20th century. We see in retrospect vindication of the first half of the prophecy of H. P. B., and the time has come to scan the horizon for its complete fulfillment. If we may regard the metaphysical inventory of the human race with which Harvard is now engaged, as a deliberate pausing and looking about on the part of many minds, there is perhaps hope that a similar effort of stock-taking will be made by men in all levels of society. The question each theosophist must answer for himself is, What have *I* done to place the Secret Doctrine, the *Theosophy of H. P. B.* before the men of my time? "DO NOT LET MY LAST INCARNATION BE A FAILURE," was the charge to those few for whom She recorded the teaching, and "great as is the trust, so great also is the responsibility." Are Theosophists alive to this trust, as the Harvard educators are aware of theirs?

A NEW SOCIAL "CENTER OF GRAVITY"

Prof. Alfred North Whitehead writes on "Harvard: the Future," in the September *Atlantic,* and although the title would indicate limitation of his subject to a single university, he does in fact choose to include in his considerations the vast scope and influence of the western world. We quote from his article:

> The term 'European civilization' is now a misnomer, for the centre of gravity has shifted. Civilization haunts the borders of waterways. The shores of the Mediterranean and the western coasts of Europe are cases in point. But nowadays relatively to our capacities, the dimensions of the world have shrunk, and the Atlantic Ocean plays the same role as the European seas in the former centuries. . . . The static aspects of things are measured from the meridian of Greenwich; but the world will rotate around the long line of American shores. . . . A new epoch is opening in the world. There are new potentialities, new hopes, new fears. The old scales of relative quantitative importance have been inverted. New qualitative experiences are developing. And yet, beneath all the excitement of

> novelty, with its discard and rejection, the basic motives for human action remain, the old facts of human nature clothed in a novelty of detail. What is the task before Harvard?
>
> It will be evident that in this summary presentation of the cultural problem the word 'Harvard' is to be taken partly in its precise designation of a particular institution and partly as a symbolic reference to the university system throughout the Eastern states of this country. . . . Of these institutions some are larger and some are smaller, . . . some are older and some are younger. But each of them has the age of the group, as moulded by this cultural impulse. The fate of the intellectual civilization of the world is to-day in the hands of this group—for such time as it can effectively retain the sceptre. And to-day there is no rival. The AEgean coast line had its chance and made use of it; Italy had its chance and made use of it; France, England, Germany, had their chance and made use of it. To-day the Eastern American states have their chance. What use will they make of it?

Professor Whitehead continues with a discussion of the limits and possibilities of intellectual inquiry, and methods of education. It is a thoughtful article, well worth the student's time and study. He closes by saying that "Today Harvard is the greatest of existing cultural institutions," that its "opportunity is analogous to that of Greece after Marathon, to that of Rome in the reign of Augustus, to that of Christian institutions amid the decay of civilization."

An Era of Diagnosis

Responsibility for the loss of political and social freedom to the several peoples of Europe now under the rule of dictators is placed at the door of scientists and philosophers by Dr. Etienne Gilson, French savant and authority on the history of philosophy. Speaking at the Harvard Tercentenary (New York *Herald-Tribune,* September 3), he asserted that the men who should provide nations with a philosophy of government have failed in their duty:

> "Instead of seeking and adhering to universal truths, or the closest approaches to them of which they were capable, and presenting these with a positive emphasis, they would adhere to a variegated array of personal theories and opinions and individual findings from which they would fail to filter out the universal truths they contained."

No danger from individual national developments was seen by Professor Gilson, provided the guiding principles of the groups

were based on a feeling for universal truths. All personal feelings and thoughts should be subordinated to these truths, he said.

TRUTH THE ONLY AUTHORITY

In these truths, Dr. Gilson placed the source of all authority, making them superior to the authority of any state. Out of them comes the right to judge any state, he indicated. "In the conviction that there is nothing in the world above universal truth lies the very root of intellectual and social liberty."

Here we have an avowal identical with the motto of the Theosophical Movement, "There is no Religion Higher than Truth," and here—unfortunately—the identity ends. Search as we may, there is little evidence in the printed account of Dr. Gilson's address of what these truths are. One gathers that the facts and principles known to Science are meant, but the very avoidance of their statement in simple terms is manifestly a confession that even these "verities" as presently interpreted are self-contradictory—will not submit to axiomatic formulation for the guidance of a troubled world.

The whole difficulty lies in the fact that scientists deal only with the world of sense perceptions. Their laws—such of them as are demonstrably true—relate to the phenomena of physics. Human evolution and its accompanying *impasses* and maladjustments are entirely a *moral* problem existing on a plane of consciousness as different from the physical as mind is from matter. As man is essentially an intellectual and moral being, the "principles of his nature" impel him to draw moral and metaphysical conclusions from his observations of the material world.

"IDEALISM"—A DEFINITION

This, we submit, is the sequence inevitable to all materialistic reasoning, and which Dr. Gilson necessarily calls "Idealism." He fails to perceive that the "universal truths" needed by society are *moral* truths, which can be arrived at only through a technique utterly alien to accepted modes of scientific inquiry. It is expressed in the simple statement of the Delphic oracle: "Man, know thyself."

> "Idealism," he said, "is a natural temptation of the human mind; in our every-day life, in every one of our conversations, every time we make one of those sweeping statements which

> we consider as first evidences, we almost invariably say what things ought to be, if they conformed to our mind. We do not shape our ideas after the pattern of things, but rather the things after the pattern of our own ideas."

"Ideas Rule the World"

In these words Dr. Gilson brings us unconscious testimony to the eternal fitness of the Platonic method—that of reasoning from Universals to particulars. *It is the basic form of self-conscious thought.* Try as we may, we cannot escape interpreting the values of all experiences in terms of "the pattern of our own ideas." This was known to the Teachers of Mankind from the beginning, who impacted in the imperishable center of man's nature a nucleus of "Universal Truths" at the dawn of the cycle of human evolution on this planet. And while these truths have been obscured by the smothering overlay of sense perceptions and wrong ideas about them, the fundamental archetype of thought persists. Thus, every conclusion we draw from our observations is in terms of whatever concepts seem to us at the time to be Universal Truths.

Prisoners of Ideas

> "It is a common experience, to every one of us, that we are easily satisfied with our own ideas. We are strong on building theories, or a general interpretation of an enormous number of facts, on the knowledge of a small number of facts. And once our convictions have been formed, we stick to them, despite all that other people, equally satisfied with their own convictions, could say to the contrary. What does this mean, if not that we are naturally, normally, the prisoners of our own convictions? What is true of our every-day convictions is equally true of philosophy and of science."

This introspective analysis of the scientific mind augurs well for the future. The paragraph just quoted is an admission which should be given conspicuous place before every man, woman and youth who is given to deification of the Scientific Mind. Our time is one of intellectualism, of mental gymnastics, in which the technique and form of the scientific mentors of the race bring confusion to the understanding of those unable to follow such verbal pirouettes.

WHAT ARE "THE FACTS"?

> "Let us therefore, frankly state that we are realists," said Dr. Gilson. "State that we do not care for a system of philosophy so personal that nobody else save ourselves would be ready to accept it. The true freedom of mind is to yield to the teaching of facts; to reject our own preconceived ideas every time somebody else is able to show us that they are wrong; in short, mental liberty consists in a complete liberation from our personal prejudices and in our complete submission to reality."

The *facts* are available, and have been since 1877, the date of publication of *Isis Unveiled,* yet the "yielding to their teaching" is long in coming.

MORAL RESIDUES

Under the heading of "Religion and Conduct," Dean Inge conducts in the London *Evening Standard* of July 22, an investigation into the profession and practice of "Christian Ethics." After showing by familiar examples that there may exist between the two a profound contradiction, he remarks:

> The snare is that there is often a great difference between what we say we believe, what we think we believe, and what we really believe.
>
> Do we know what we really believe? What are the things we would rather die than do? We are never free from the danger of self-deception. We cannot live in the world without to some extent acting the part which we wish to exhibit. And yet Christ condemned this acting so strongly that the Greek word for actor, "hypocrite," has had a bad meaning ever since.
>
> The great thing, I suppose, is to have nothing to conceal—to make our lives all of a piece.

"THE HEART OF RELIGION"

> When I was ordained, the Bishop . . . said to me: "Be disinterested. That is the only thing that matters." I have never forgotten this advice, which goes to the root of the matter. If disinterestedness is the heart of religion, it would be absurd to say that religion makes no difference to a man's conduct and character.

Religion *does* make a difference, when it is the variety which shines from the words of the "gloomy Dean," but it is difficult to see wherein the doctrines of which he writes are peculiarly "Chris-

tian." His mantramic description of the three forms of "belief," quoted above, is clearly an exposition of the ancient teaching of *Maya*. Taking the last form first, what we really believe is—except in the case of a *Mahatma*—a delusion of Soul; what we think we believe, a delusion of mind; and to think that we can for any length of time deceive our fellows as to our true convictions is a delusion of the personality. And what is "disinterestedness" except the renunciation of the fruits of one's acts taught by Krishna?

He proceeds to a discussion of the non-churchgoer, asking, Is he really irreligious?

> The typical Englishman, who is not a Communist, would probably say that he believes in God, though he does not often think of Him, and he has a very sincere admiration for the character of Jesus Christ. He believes in kindness, and practises it. He dislikes hypocrisy, hard-heartedness and calculating worldiness, the three things which Christ also most condemned.

A Distinct Class

This is, in fact, a good account of the typical man the world over, irrespective of creed or dogma of any kind. Such men belong, in the words of W. Q. Judge, to "The great mass of self-sacrificing, courageous, and strong poor people who having but little time to think, constitute another distinct class." But it is also this great mass that under the fervid sway of a demagogue may become "one-half the exterminator of the other." For as the platonic Dean points out, such control over human conduct as has been exercised by the Church is fast losing its hold on the race mind.

A Shaky Foundation

> Most of our morality is traditional. The agnostics of the last century for the most part accepted the Christian standard of conduct as a matter of course. They lived strict lives themselves, and blamed those who acted otherwise.
>
> But Christian ethics are based on the Christian revelation and the authority of the Church, in which these agnostics did not believe. Since the war, all authority has been very much loosened and everyone is asking, "Why shouldn't I?" We are loose from our moorings and there is really no accepted standard of right and wrong. Insofar as Christian conduct is merely traditional, we must expect to see it gradually discarded.

Although the writer feels constrained to end his remarks with the opinion that "I do not think we are getting worse," this euphemism has no more support in *fact* than the "Ethics" upon which he relies. The "primitive soul-satisfying philosophy of the Aryans" alone can save the race from "that mere luxurious materialism in which it will decay and putrefy as civilizations have done."

VIRUSES—STILL A "MYSTERY"

This department has frequently commented on the "Dr. Jekyll and Mr. Hyde" character of the invisible lives called "viruses" by Science. They are sub-microscopic, the only kind ever produced in such mass as to be visible being the tobacco mosaic virus. They can pass through the pores of fine unglazed porcelain which will filter out the smallest germs. They exhibit the characteristics of both animate and inanimate matter, the former in their capacity to reproduce a million fold in a few days, the latter in their reactions as a complex molecule of protein or other substance to treatment by reagents which can precipitate them out of solution just as other chemical compounds. Scientists regard them as "bridging the gap between living and non-living substances."

AN INFERNAL UNION

The experiments of Dr. G. P. Berry, University of Rochester School of Medicine, with two types of virus are reported in the New York *Herald Tribune* of June 19. He heated the "myxomatosis" virus, considered the cause of malignant tumors, to "kill" it, so that it would lose its power to produce disease when injected into rabbits. Then he mixed the "killed" virus with the "fibroma" virus. The latter causes a harmless wartlike tumor. This compound, injected into a rabbit, brought on the rapidly spreading cancerous growth of myxomatosis. Used separately neither the "killed" virus nor the fibroma produces cancer.

It seems clear that although "killed" by heat, the cancer virus has still the power to father an infernal brood when it meets with the proper host. But it is less clear how this discovery can be heralded as a clue to the cure of cancer. The explanation offered of this claim is that "The transmutation brought about in the case of the tumor-producing viruses is expected to be available for attacking other diseases by changing the characteristic effects produced by their viruses into less harmful effects." When we reflect

that in the orthodox method of preparing vaccines in general, heating is depended upon to modify or destroy the virulence of the microbe used, and that, as demonstrated by Dr. Berry's experiments, such heating may in no way prevent the virus from fecundating an otherwise harmless germ, serum therapy appears in the light of a dangerous obsession in modern medical practice. And this apart from consideration of the complete *amorality* of a treatment which is impossible without the death if not the torture of thousands of animals wholly helpless under the vivisector's scalpel.

Miscegenation of the "Lives"

Naturally the question arises—To what dark, deep-lying cause can we trace such ignorance?—for ignorance it must be, considering the high motivations of so many of the physicians who are ardent supporters of vaccination. Certainly, the fault is not exclusively the doctors'; rather it is a basic misconception common to the race as a whole, in which our medical men play the role of karmic agents. Ages ago mankind perpetrated a crime on Nature known to students of Theosophy as the Atlantean Sin, in conscious defiance of the laws of Life. Today that error is reflected on every plane, in all our modes of thinking; it even pervades our very concepts of morality. Is it strange that an act which in its original form would be abhorrent to a respectable member of the community, appears to have solid merit when applied to another plane—that of the lives of his body? An animal serum introduced into the human blood stream, directly or indirectly, is a miscegenation on the molecular or cellular plane, and who can tell but that the "wild cells" of cancer are not tiny editions of the monsters of old, bred *in,* instead of *by,* our bodies?

Medical Waterloos

To one who dispassionately follows the course of medicine, it is a question whether, first, a large number of cures are not illusionary, the result of suggestion rather than method of treatment, when effective; and second, whether the downright failures and even serious ills inflicted do not nearly equal the cures. In consideration of Karmic law, how *can* most of these patients be really helped, except in the case of those whose special physical Karma comes to a head simultaneously with the treatment, or those who learn something of saner living or better conduct as the result of their troubles?

Science, taking as its text the Chicago epidemic of amebic dysentery, shows that the "progress of man" may not only bring new evils in its train but may upset the vital biological balance between man and his parasites.

Dr. Albert D. Kaiser has reported to the American Medical Association the results of studies on 4000 Rochester school children, showing that not only is tonsil removal not a sure protection, but that laryngitis, bronchitis, and pneumonia, actually occurred more frequently where tonsils were removed. Certainly we know of cases where tonsillectomy brought on chronic sinus trouble.

A statement of the Metropolitan Life Insurance Company, shows that during 1925-29 deaths of white males from appendicitis increased 20 per cent as compared with 1911-1915, and of white females, 14 per cent. It is remarked that the growing habit of periodic health examinations should have produced the opposite result.

TWO GREAT BARRIERS

The two most scandalously impregnable walls which medical science has failed to scale are those of cancer and the matter of longevity. According to Dr. Louis I. Dublin, for the Metropolitan Life Insurance Company, no headway has been made against cancer, diabetes, and the diseases affecting heart, blood vessels, and kidneys, since 1920. Almost twice as many deaths are attributable to these diseases among elderly persons as in the earlier part of the century. This increase is only in part due to better diagnosis and reporting. The alleged increase in longevity is due to fewer deaths among those under 45, especially infants and children. The possibilities of living longer have not been increased.

In the matter of cancer it is now suspected that it may actually be stimulated by the use of the X-ray, and that the frequency of skin-cancers among Roentgenologists is due to this. The same report holds that cancer is essentially chemical, and that whatever germs or viruses may be found are in the nature of accompaniments rather than causes.

In this connection we note that the U. S. Public Health Service announced the discovery of a cancer-causing micro-organism in 1933. Like all its predecessors, this has dropped into innocuous desuetude.

Now and then one discovers a *moral* correlation which indicates that science may travel along the right direction one day, as in the view of Dr. Emil Bogen, who presents evidence to show that where the birthrate is low, cancer deathrate is high; also that it is higher among unmarried women and married women without children. He considers that certain derivatives of cholesterol have the same effect in producing cancer as do the coal tars when experimentally painted on the skin. In the absence of normal drainage, the cholesterol of the breast, he thinks, undergoes toxic chemical changes. This, perhaps, also applies in a degree to mothers who affront nature by refusing to nurse their children.

Longer Life?

Nor should one ignore that the medical profession is confronted with many adverse influences inherent in our civilization. The steady increase of diabetes may be in part attributed to the machine age, which has brought about disuse of the major muscles of the body while not limiting the intake of food.

Dr. Alexis Carrel holds the rejuvenation problem insoluble. To succeed, it would require that tissues be replaced in the same functional state as in an earlier life period, and no such method is in sight. The process of aging begins in embryonic life, expressed in irreversible changes throughout life. The changes are organic and inexorable. He denies any efficacy at all to the processes of Steinach and Voronoff, familiar from lurid press descriptions.

Psycho-Physiology

Dr. Edward Weiss, speaking to a medical gathering in Chicago, remarked that 35 per cent of those seeking medical aid are actually suffering emotionally. Doctors estimate that from 20 per cent to 45 per cent of their patients suffer from troubles brought on by emotional strain. More study of the deeper levels of human personality is necessary before understanding of the "unconscious" mental forces that bring on symptoms that seem to be caused by some bodily diseases. The surface is only scratched now.

Does not every Theosophist who undertakes the path that leads to self-knowledge, speedily begin to discover the vital relation between his own health and his states of mind, and that ill-health arises from unconquered lower desires or from their sequelae inherited from past lives?

DANGER IN RADIUM

Were one to consult popular opinion, and in fact most medical opinion, he would conclude that radium as a treatment for cancer occupies an impregnable position. On the contrary, we learn from the First Annual Report of the Radium Commission, that on the basis of experience it is more likely to do harm than good. Under some conditions, results are unsatisfactory; in other cases not so; in others, bad. Coffey-Humber cancer extract, which was to have relieved the world overnight, has been found "without any curative value." At this date who indeed remembers that famous "cure," any more than its many predecessors and successors?

Drs. Long and Doull, of the greatest American medical school, Johns Hopkins, were able to produce colds from a filterable virus in a filtrate actually sterile according to ordinary bacteriological standards. Their methods were in all probability more accurate and thorough than those by which the "sterility" of any serum is insured in the commercial laboratories. Moreover, recent genetic research indicates that there are living substances so inconceivably minute in size that no known method could detect their presence or eliminate them from any serum without destroying the potency of the serum itself.

DEADLY MEDICINES

Of late, medical men have become more open in publishing medical, particularly chemical, mistakes. The American Medical Association warns that aspirin (Acetylsalicylic acid) is, instead of being a harmless remedy, a dangerous drug which should not be used except under the direction of a physician familiar with the patient's personal characteristics. But of all drugs on the market, aspirin continues to be the most used by individuals, without caution and without restraint or knowledge of any kind.

From *Science,* April 27 and Dec. 28, 1934, it is learned that amidopyrine, or pyramidon, the basis of a number of widely used pain-relieving drugs, is the chief, and probably the only, cause of the bone-marrow disease, agranulopenia. This disease begins with fever, sore throat, and mouth ulcers, followed by a rapid drop in the number of white blood cells. Few victims survive. The disease was first observed in Germany in 1922, but the connection between it and these drugs had only been discovered recently.